AN ACCOUNT OF

The late Reverend and Worthy

Dr. *George Seignior*,

Fellow of Trinity College in Cambridge.

In Remarks on the material Passages of his

Life and Death.

Written by James Fawket, *M.A.*

In memoria æterna erit justus; ab auditu malo non timebit.

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The Preface.

A Private Life and Condition is scarce an adequate and proper subject of History; because nothing but the Actions of a publick person are ordinarily either for number or quality sufficiently considerable to entertain the World with. I have therefore declined both the Title and Method of such a digestion, lest obliging my self by the Rules of that to a nice and punctual particularizing of times, places, and such like circumstances; I might either prove troublesom to others by insisting on unnecessary truths, or a snare to my self by endangering the forfeiture of my credit in some chance inconsiderable mistake.

An History therefore I do not undertake neither in form nor substance,

but to reflect on some things memorable in one, who for the very reason I hinted he ordinarily could not, of special favour might deserve to be the subject of a History, because he lived a private man; a person so principled as to be willing to do any good, so capacitated by Nature and Acquirements, as to have been able to do without disparagement to the best, as great as any publick person of his Function; but so unhappy as scarce to have had sufficient opportunity of doing either. However he was far from being useless in his generation, and gave ample proofs of his singular devotion to God, indefatigable industry and resolution in promoting the Church's welfare, and of an extraordinary Charity, Bounty, and Honesty. Which being the several heads in which I design to instance from the Transactions of his Life, I shall immediately

mediately enter on them, promiſing truly and plainly to relate, without miſrepreſentation or oſtentation, or in the leaſt ſtraining for his ſake, otherwiſe than is extorted from me by the impreſſion and affection which the remembrance of his excellent Endowments and Virtues will renew.

AN ACCOUNT OF Dr. *George Seignior.*

AN whole course of Life is frequently influenced by its beginning, and the happy prejudices of good Education, dispose us to a voluntaay choice of those Vertues, which at first we embraced upon others recommendation onely, till Reason was old enough to judge for it self. And therefore I shall not leave the Reader in such a dissatisfaction, as not knowing from what Soil and Stock the Actions of this Life shot forth would be; nor so much injure him or that, as by passing it over in silence to

deprive either of that credit and honour which each do give the other.

In no meaner a place than the Royal School at *Weſtminſter* did he commence his Studies, where by their early inſtitution into the very Criticiſms of the learned Languages, and perfection of Oratory and Phancy, Youth are ripened into that *genius*, as is many times purſued by others not ſo happily educated, unleſs naturally very dexterous, an whole life long without ſucceſs. Of this the moſt eminent perſons in all Faculties, who had with him the ſame entrance into Learning, are a ſufficient Teſtimony. And though I am not confident that all who came from thence have made the beſt improvement of its inſtructions, being conſcious of my own miſcarriage; yet I may with modeſty enough (I think) repute it for an honour to them, who have ſtrugled through all its profitable difficulties to a free and creditable Election from the place. And this did he, and as appeared by his after improvements and advance in the Univerſity, not without

out great and more than ordinary Merit.

The times of our Distractions, when there was litle left of Loyalty, nothing of Religion authorized but an hypocritical face, and Learning was the next good thing under debate to be sequestred, were those in which he lived a Scholar there: and yet even then, under those disadvantages, gathered and laid up as large a store of each of them, as any under the most publick institution and encouragement could have done; the reverend Prefect and Master of that place now living, under the severest tyranny of Inquisition, building up good Subjects good Scholars, and good principled Churchmen, to set in the breaches which Treason and Irreligion had made. And this his Scholar was neither unapt to receive such impressions, nor insincere in keeping them; so that he past off from thence better inform'd and taught in his duty, than the almost generally decayed Piety and Loyalty at that time of *Cambridge* could have done. 'Tis to be confest,

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he found there some *who had not bowed the knee to Baal*, both of superiour Ranks and of his own, but all alike under this disadvantage, that though the Fire was kindled in them, yet they durst not speak with their tongue, durst not publickly own and defend the Truth; but among themselves in secret either bewail the miseries of Church and State, or encourage one another with hopes of a seasonable return from God to their wishes and prayers, or sometimes celebrate the holy and stated Solemnities and Appointments of the Church, with as much caution and secresie, as the primitive Christians did the Mysteries of our Religion, and upon almost as rigid Penalties, and altogether as uncharitable Censures if discovered as they. And this, whatever we who as yet enjoy a calm state in comparison of that, for God be thanked the evil forebodings and threatnings of our times have not yet sunk us into the same Confusions, though the tendencies that way are too too ominously suspicious: Whatever (I say) we may imagin, if

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any of us have not yet experienced such a time and tryal, to have had courage enough to bear up against an Arbitrary Tyrannical Government as then had usurped, and dare to do good things though in the secretest manner; to have had wit and honesty enough not to be carried away with that dissimulation, which then was improved to its greatest perfection, was no such easie task and inconsiderable performance; was a most sweet sacrifice to God then, and an example which deserves our Applause now, and I know not how soon may our imitation.

But jealous and peevish Bigots for the new Model soon smelt out the Abomination; they perceived a Brood nursing up under their own noses, which might in time prove dangerous and fatal to them; and therefore hoping to crush them in the beginning, and spoil their growth, they exercised all the Authority and Discipline the College Statutes had impowered them with, and that against the mind and intent of the Statutes themselves, in threatning, conventing,

venting, reproaching, and ſtarving by Deprivation of Commons theſe onely Obſervers of the Statutes; nay they ſet a defamatory mark upon them, and which this perſon I am particularly diſcourſing of among Brethren of the ſame ſtamp, could not wipe off till his dying day, even that undoing artificial Aſperſion of being *Popiſhly affected*; an Engine they have all along found ſo uſeful to diſrepute any one they diſlike, (and ſo they do all true and honeſt Churchmen) that you muſt never expect to be ſuch an one, and eſcape being called ſo.

This ſcandal he knew to be ſo great, and ſo generally prejudicing, that nothing but an excellent Conſcience could then have withholden him, from complying with that ſort of men in their moſt ridiculous ſhape of Religion and nonſenſical affectations, ſo at laſt to wipe off that calumny by being with them on the other ſide, commendably extreme. But ſuch was his moſt uncorrupted Integrity and Honeſty, ſuch his undaunted Courage and Reſolution

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in so good a Cause; Virtues which I shall say it, I care not who hears it, did as eminently shine forth in him through his whole Life, as ever did on any man on earth, that he was not ashamed to own and acknowledge himself devoted to that persecuted and crucified Church, which then lay bleeding in these Kingdoms. What could be done more to deserve the highest character of a good man, and veneration with all such? What can be said that will not fall beneath it? I pray God we may not find a scarcity of persons so blessedly qualified, when possibly the Church may ere long want them; I speak with sobriety, though in an Extasie (I confess) of love and charity to our most holy Reformed Faith and Church as now established, that for its sake and benefit I could wish my self in his cold place, were he but in being to act over again that part of an excellent Christian and faithful Steward (which he then and always did) once more.

I am sensible it may be wondered at by some, how so known and vigorous a Con-

Confessor as he could scape the Fanaticks *Index Expurgatorius*, and was not dismissed and expelled the Society, where such an one as I have represented him would have been intolerable. But I shall acquaint them, that though the generality of good men were exiled and thrown out; yet besides him some few worthy and learned persons, and those of eminent station in the College, did all along, though under a cloud of oppression and disgrace, continue in their right of Membership or Fellowship, without ever acting any thing in violence to their Conscience; but whether to attribute this oversight wholly to the connivance of the stickling Members, or to the special providence of God, who would have a small stock of Honesty still reserved there, and so overruled them, I leave to every one to judge; but so it was, that he remained there known to be what he was, and highly discountenanced for it, till the blessed Restauration of the King; some particular passages about which time relating to himself, and told me by his own

own mouth, as was almoſt every thing I write, I ſhall here take occaſion to ſet down.

Upon His Majeſty's coming in ſeveral Colleges, in which there was yet left ſome ſalt to prevent the body from totally corrupting, ſome devout and good men who had breathed after this happy but unexpected time, reſumed the heart, to throw out the extemporary way of Devotion, which they had long diſreliſhed, and reſtored the Worſhip of the Sanctuary, fell to their prayers in ſerioufneſs and earneſt. They introduced the ſolemnity and decency of the Common Prayer Service, and ſolemnized the Morning and Evening Prayers to their own content and ſatisfaction of mind, and Gods glory. In this pious work *Trinity College* was not the earlieſt, being overawed and oppreſt by ſuch who were bottomed on another Intereſt, and could not conſent to the reſtoring of this Kingdom and Church, ſince they lived and thrived upon their ruines. And therefore for ſome time thoſe that were well diſpoſed were

were too weak to vindicate themſelves into this liberty. But our honeſt man, who had both his ears and heart open for ſuch news, reſolved that though he had not Authority to reform the College, yet now this firſt moment it became poſſible, himſelf he would; and therefore for ſome time together at Morning and Evening Prayer time he left the blundering repetitions and miſtakes of him, that in his own College was making and venting a new Liturgy every time, for the wholſom, uniform, and affecting Devotions of the Church, which ſome of the Daughter Chapels had owned. For this the young man was taken to task, and when he was reproved by one who thought it high time to keep their Forces together, and all as cloſe to their own beloved edifying way as poſſible, it being like to be dangerouſly invaded by the old Proprietor the *Service Book*, which had crept in at ſome ends of the Town, and being reprehended for notorious Exerciſe-miſſing, (for Chapel-miſſing I cannot call it, becauſe being prophaned from its

its due use, it did not deserve the name) he freely declared his reason, and moreover added, he would enter no more into the College Chapel, till it had entertained the same reasonable and lawful Service which others had already. Which Answer was so ill resented, that what was at first designed to be animadverted on by Admonition onely, being aggravated by the superstitious circumstance of going to *Common Prayer*, was adjudged worthy to be punished by pronouncing him deprived of Commons; and under this severity he had lain without reprieve, had not the Reverend Dr. *Duport*, then Vice-Master, whose Office it is in that Society *continere officiarios in officio suo*, to see that nothing be illegally done by the College Officers beneath or beyond Statute, remitted the Penalty as unjustly imposed, and withall took this hint to restore to the College use the best form of Liturgy in the world; where the remarkable readiness of our young man in bearing his part in that strange and long outdated Service by Responses and otherwise,

wiſe, as that Office moſt decently directs, was an Argument that he had all along in private uſed thoſe Devotions, and perhaps help'd forward the reſtitution of that Service, by the offering up thoſe Prayers he found in it before its reſtitution.

And now thoſe qualities which before had given him juſt cauſe to deſpair of, gave life and encouragment to his hopes and expectation of preferment in that place, and ſo ſucceeded; that neither charge of Immorality nor Inſufficiency being objected, but recommended every way by Principles, Learning, and good Manners, he fairly was elected into a Fellowſhip of the ſame College; where I cannot but particularly remark and reſpect the juſtice of that Society, which once did beſtow upon him that which never after any body elſe did, *what he deſerved*; for this being the pinnacle of his preferment, without any further advance, in this he lived and died a Fellow.

What I have yet ſpoke to his Credit is not much more than what was common

mon to him with ſome others, and I have given him onely the reputation of being good in a degree though high enough, yet ſuch an one as ſome beſides himſelf attained to. The ſtation of his Life I am now arrived to, will occaſion me by and by to ſpeak of him in an higher ſphere and capacity of Virtues, than you ſhall uſually ſee more than one moving in at a time. This well-laid Foundation of Principles, Devotion, and Integrity, was able to ſupport not onely the ſmall Fabrick of private Life and Converſation in the greateſt beauty of holineſs and ſymmetry of parts, but might likewiſe lend no ſmall ſtrength to the Church it ſelf, if not become a pillar of it too.

He was one who could not be content to be good alone, and ſo ſatisfied with ſaving himſelf, as to take care for no body elſe; an Infection which has ſpread too much of late, and intoxicates thoſe whom it taints with the Spirit of *Cain* expoſtulating thus with God, *Am I my brothers keeper?* He was ſo good a Souldier in the ſpiritual warfare,

fare, and curious Obſerver of the reaſons of the Churches frequent loſſes, as to know it proceeded from want of following the Apoſtolical rule, that the Members ſhould have the ſame care one of another; the ſame miſcarriage which in *Xenophon* is noted to be the cauſe of Overthrows of Armies, Πῶς δ' ἂν μᾶλλον ἐν μάχαις ἡττῶντο ἄνθρωποι, ἢ ἕκαστοι ἄρξωνται ἰδίᾳ ἕκαστος περὶ τῆς αὐτοῦ σωτηρίας βουλεύεσθαι, *Lib.* 8. *Cyropæd. That the readieſt way to be beaten in fight is every ones minding to ſave himſelf onely, and not caring to protect and ſtand before each other.* For this reaſon he entered on the Office of taking care of Souls; not indifferently, of courſe, and as an ordinary way of Livelyhood, for that appears not to have been his aim, ſince he miſt many and fair opportunities of bettering his ſecular concerns by a conſcientious diſcharge of his ſpiritual duty, and knew as much, and perſevered. But I look upon it to have been the entire and greateſt intereſt of his heart, to reduce the erroneous to ſoundneſs of principles and unity of the

the Church; to advance Gods glory by procuring a peace on earth, in the profeſſion of the ſame holy Doctrines, and exerciſe of the ſame reaſonable and excellent Service and Worſhip. And this his Education giving him an advantage of procuring in the condition and character of a Clergyman, whoſe duty does not onely more particularly engage him to a care of Chriſts Church, but opportunities alſo of doing ſo are greater. He received one if not both the inferiour Orders from the hands of the Right Reverend and Learned Biſhop *Wild* of *Londonderry* in *Ireland*, who as not repenting of the judgment and choice he had made of this perſon, (and his Judgment was no ſmall Commendation) ſpecially patronized him, qualified him as his Chaplain, followed him with all the love and inſtances of a moſt indulgent Spiritual Father, uſed him as a Companion in his Studies and Devotions, made him partaker of his judicious Notions and Principles; in a word, detained him I will not ſay in the ſtricteſt alliances of a dear Friendſhip,

ſhip, for that does not ſufficiently expreſs the heighth of his Affection, but as a moſt beloved Son and Child to his dying day. Which Similitude were lame and imperfect, ſhould it not as well expreſs the dutifulneſs and obedience of the one, as the endearments of the other. A Virtue by ſome eſteemed ſo much the perfection of Chriſtianity, as if it were without the reach of ordiry attainment and practice, & were reſerved for the exerciſe of perſons wholly devoted to Religious Lives, and were not to be reckoned among the Evangelical Precepts, being one of thoſe they call Counſels, that is, ſuch a glorious Acquirement as Chriſt did rather adviſe to aim at, than neceſſarily enjoyn. This Notion of Voluntary Obedience to him whom any have made their Superiour by choice, I ſhall neither examine nor defend: there is no queſtion a dutiful ſubjection to Authority which God and Reaſon have defined to be every ones indiſpenſible Obligation; and the practice of it is ſo much the more laudable, as it is the greateſt

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Mortification to Will and beloved Licence, and therefore the Violations of it are more frequent and notorious. And this I say, that to have acquitted ones self commendably in the duty of this Vertue, is to obtain the deserved reputation of being endowed with more than one. For as *Aristotle* observes of Justice, by which we commonly understand the particular habit of defrauding no one, that by it not infrequently is implied the whole Chain of Vertues. So of Obedience we may truly affirm, that 'tis not found in any without a train of other excellent Accomplishments, the improvements either of Christianity or most refined Reason. It is an invincible Argument of Humility and Resignation, and those are inconsistent with Pride, Conceit, and Stubbornness. It disposes to the ready receiving of and complyance with all practicable and honest Injunctions, and gives the best assurance of Love, Peace, and Order. Lastly, 'tis the best hint and touchstone by which to judge of him that's fit to govern; for either

Moderation or Authority will be wanting in him who never experienced what it was to obey, and consequently knows not what degree of weight in Commands mens tempers do require; and therefore is in danger of mistaking by too severe an exaction of inconsiderable matters, or of most necessary ones a too remiss.

This Vertue, whose description and praises I so dwell on, was exemplarily his; and though I have taken that place to mention it in, when I was particularly discoursing of the engagements between the worthy Bishop *Wild* and him; you must know, that he afterwards met with several of the same degree and character, under whom he as zealously exercised the same obedience and duty. For a proof of which 'twould be vain to refer you to the testimony of any such themselves, since all that knew him are sensible, and have taken special notice of it; but it was also one of his early and first Accomplishments, his reverend Master, who never willingly governed otherwise than

than by Love, having been able to give this Character of his entire resignation to Authority, which by long observation he could vouch to his Elector from the School, that he knew him so dutifully submissive, that if his Superiour or Governour were so unworthy and arbitrary as to require it, he would rather suffer himself to be trodden on, than make the least Schism in a Society by disobedience. Which disposition of his was so far from base dejectedness, or want of Spirit and Life, he being a man of the briskest Temper, Heart, and Courage; that I look on it as the most true and genuine spirit of Christian meekness, and the greatest Conquest over Nature that man can make. An instance of this in him, and I believe an unparallell'd one I shall give, without other reflection on the management and carriage of the Affair I am relating, than what concerns the Vertue I discourse of, or is a necessary part of the Relation.

Upon a vacancy of the Mastership of the *Charter House*, (I mean the Preach-

ers or Chaplains place there) the favour of some person acquainted with his Merit had recommended him to His Majesty, as one deserving and fit to fill that Imploy; and had prevailed so in his behalf, as to obtain a Grant of the Kings special and effectual recommendation to that Preferment; but the then Lord Archbishop, whether having designed it for some other person, or for what other reason I cannot say, appeared dissatisfied at it: As soon as Mr. *Seignior* was certified of this, notwithstanding such special and effectual Recommendations to Preferments by the King, are not at all dishonourable or unhandsome, persons of the greatest Eminence and Learning being frequently advanced that way, and all Bishopricks constantly conferred to; yet lest he should seem to have disobeyed a Superiour, by proceeding in a thing to his dislike, and in opposition to his inward desire and will, which however outwardly could not countermand; he re-

relinquish'd his so fair pretensions to the place, upon as great a certainty as the Authority by which he was presented could give him, and left it wholly to be disposed of at the free choice and pleasure of the Archbishop. Which modest though strange deference, one would have thought sufficient Commendation, if he had no other, to deserve a second Presentation to the place, and this abandoning his right to have been the most prudent and ready way to secure it surer to him; but what is yet more strange, the advantage was taken and he lost it, I know not why. But whether he was capable of such a Trust, or deserving of the Profits annext to it, I leave to those who knew him, and all others after a serious view of his Character to judge.

And yet I cannot dissemble my Suspicions, for 'tis my design as to feign nothing for his Credit, so to stifle nothing (however in some mens opinion less laudable) that was a part of his Life

and Actions; 'tis my ſtrong ſurmiſe (I ſay) that ſomething in his principles and acting were the reaſon, that he fell ſhort not onely of this, but all other Preferment in the Church. Not ſomething monſtrous, heterodox, and diſhoneſt; and ſo far no ſhame or diſgrace not to have been advanced, becauſe differing in opinion from ſuch in whoſe power it was to do it, but therefore would not, ſince heighth and eminence of Authority is no ſecurity againſt being miſtaken, and therefore 'tis poſſible the error might be theirs, though he ſuffered.

Or it may be he was not preferred, not becauſe he differed in Opinion from thoſe who could have done it, they perhaps being of the ſelf ſame principles; but becauſe *acting* agreeably and ſuitably to them, as far as his circumſtances and opportunities permitted him, and as he had been thereto encouraged; he could not in all probability have been taken off from doing the ſame if he were beneficed. Which kind of acting in ſuch a ſtation they did not ſimply

ſimply condemn, but as Affairs ſtood, apprehended was unſeaſonable, and of dangerous and evil conſequence. But neither is this any diſcredit to him, ſince for men to differ widely in their prudential Judgments of what is expedient and convenient, and what is not, is no new thing. Beſides that, the means he propoſed to himſelf for attaining ſuch and ſuch ends, poſſibly were as well laid as others. I ſhall explain my ſelf by unfolding what I judge this was, that ſo to peoples wonder, and contrary to expectation, kept him from riſing, I ſay not to Dignities, but ordinary promotion in the Church.

That there is a Separation among us is notorious, and the occaſions of it are as well known. Our uſe of ſuch a publick Worſhip as is appointed in ſuch order, as to tend moſt to Gods honour and our own edification, is excepted againſt, though unreaſonably, either as ſuperſtitious, formal, and liveleſs; or as an incroachment on Chriſtian Liberty, which is not otherwiſe ſecured (ſay they) than by leaving it to every

ones choice and judgment to act or omit in Gods Worship what he shall deem expedient; that they think not the Ceremonial Injunctions of the *Church of England* to be so, and are resolved never to conform to them; and that therefore if there be any sin in their Separation, the guilt will lie at our door, who will not part with Indifferences in our own Judgment, to promote and effect an happy Union. Upon this Remonstrance of the Separating Party, several have been prevailed on in the Administration of publick Offices to countenance the abating something of the rigour of the Rubrick and Letter of our Canons, as they call it; by such Concessions plainly shewing they have not that Opinion of the expediency of those Constitutions as the Makers of them had; the very design of their Institution being to retain the face and form of a Church, and solemnity of Worship; without which, whatever men talk of Spiritual Worship, and the Service of the Heart, Religion would never remain whole and entire

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in its eſſence, when once deprived of its inſeparable accidents and circumſtances; there being for this the moſt pregnant proof of Experience, humouring of the Diſtemper having proved but too great an inflammation of it, the number, peeviſhneſs, and demands of the diſſenting party having viſibly gathered ſtrength by that very connivence, which ſome at laſt too late repent of. And however well it might be meant, 'tis clear that Prudence and *Solomon* were not conſulted withall, for he would have adviſed not to have anſwered, that is, humoured a Fool or unreaſonable perſon in his folly, leſt thou alſo be like unto him, *Prov.*26.4.

On what ſolid ground of Reaſon therefore and prudential Motives we have already ſeen, this perſon could not be brought to think, either that ſuch allowances would produce their intended effect, an agreement and compliance with what was ſtill retained; or that if they had, that the Union would have countervailed the miſchiefs conſequent upon parting with ſuch expe-

dient and useful Institutions; or if both, he was not satisfied it was lawful to decline from acting close and strict up to the settled Rules and Orders of the Church, which had received no other Repeal or Dispensation than that of Connivence, and were required to be observed by every one, as they tendred their Canonical Obedience. And therefore believing himself thereto in duty bound, and in conscience toward God and his Church, he not onely not remitted any thing he found laudably enjoyned and practised, but revived, restored, and exercised what had been disused through too great and unreasonable Indulgence, and on the ill-grounded policy and hopes of retrieving men to a partial obedience and complyance; which were it worth the while to have endeavoured, we have found very unsuccesful. Now this made him at first appear to those, who understood not how modern and new the omission of several of the Church Appointments was, as an Affector of Innovation and Singularity, by his very use

uſe and practice of what was truly Catholick and Ancient; and therefore was thought too dangerous an Aſſertor of ſuch things, to be advanced by a Benefice into an opportunity of acting ſtrictly in the obſervation of what (however decent and expedient) would be ſure at firſt to diſpleaſe ſome. Though in an experiment he made of this in a place, where he found a liberty of acting according to his own Sentiments, and was content to bear the burthen of peoples cenſure, he ſo managed all; as ſoon to gain the commendations, likeing, and complyance of every one, a very few excepted: inſomuch that what he did became the ſubject of ſeveral places imitation. So that if this were the reaſon he was ſet aſide, it was no good one; if there were any other, I know not what it was, nor I believe any one elſe. And therefore in purſuit of my Undertaking, I rank this among his deſervedly commendable Qualifications, that he was a devout Lover and zealous Promoter of a ſolemn reverend way of Worſhip; and as another undeniable Ar-

Argument of his honesty and resolution, in what he saw to be matter of Duty and Conscience, not to have been discouraged by those affrightning Objections of acting contrary to Custom, and the Approbation of those who were onely able to reward him. Or if it be suggested, that quite contrary he acted thus in hopes of a good return from some or other, there not being wanting those who approved his proceedings: I answer, that 'tis no dishonour to do any thing *(cum intuitu mercedis)* with respect to a reward, since Christ himself did. Though I cannot deny, but that whatsoever encouragement he had to hope, he was vastly mistaken in it.

But if he failed of doing the Church good service in not complying with nor indulging the spirit of Nonconformity, (by which yet I cannot persuade my self but he did) it was the onely exception ever any made against him. And I suppose there are not many who have been so fortunate, as to displease but in one thing, though fewer so unfortunate

nate in that one thing as he.

There are ſeveral perſons who deſerve highly from the Church, for their learned and excellent Writings in its defence againſt the unreaſonableneſs of thoſe Objections which are directed againſt it; and have the honour to be reſpected as Epiſcopal Patrons and Guardians of the Sanctuary, their *Works* (as they are called) being the Fortifications by which it is both defended and adorned. Which name I do not grudge them, nor ſhall that other of Labours too, if but when I apply them to this perſon, they may be ſuppoſed more intenſively and eminently to imply toilſomneſs and pains, than ere they did before; for he practically vindicated the Church in its Conſtitutions; that is, by example, earneſt exhortation both publick and private, recovering of Wanderers from it, and prevailing on even adult perſons, in deſpight of ſhame and prejudice to beg their Baptiſm at the Font. Nay further, although he publiſhed nothing on purpoſe to explode the Sepa-

ration,

ration, but what might occasionally pass in a Sermon, yet he did it more effectually; and when some repining slanderous and dissembling piece was creeping towards a birth, and ready to fly in the Churches face in Print, which too much indulgence had given it strength and ability of doing; by preventing a publication he stopt the spreading of the poison, and that to the greater discontent and enragement of the designing Author, than a bare Reply could be; for that was to stand the award and censure of prejudice, and perhaps be at last cast by it; whilest this more useful Method disabled Prejudice it self, prevented that growth and strength which it would have acquired by this new appearing Conquest, and more effectually disappointed the design of the Pamphlet, (which was to make a noise) by stopping its mouth, than any vindications and refutations by Reason could have done. And this was the utter blasting of his credit with the Faction. But in that he did not much afflict himself, knowing that

that though it is troubleſom and unpleaſant to lie under any ones ill word, yet that it is much more diſcreditable to have ſome peoples good one, their commendations being againſt Nature forc'd to ſpeak for thoſe things which do not deſerve it. Beſides, that as long as there will be good and bad men, it will be impoſſible to pleaſe all without a fault, and therefore *Theophraſtus* a Moraliſt, among his Characters found room for an ἀρέσκος, as he in his Language ſpoke, that is, for one of ſo weak and abject a Spirit as to be ſollicitous to humour all men, and to be afraid or aſhamed to diſpleaſe any.

But their Averſions to him were not more inveterate, than the Love and Affection he met with generally from good men was hearty and ſincere. Generally I ſay, for it cannot be affirmed, that all good men loved him, no ones Acquaintance and Friendſhip being poſſibly ſo univerſal, but yet that all who loved him were ſo, may; ſince their eſteem of him was grounded on thoſe virtuous Habits, Works, and Actions,

Actions, which neceſſarily engage the love of thoſe in whom they meet with ſimilary goodneſs, but none elſe. Now thoſe his Actions were ſuch, as I queſtion not but the bare recital of them will move even them that knew him not, to ſome degree of kindneſs for him; and yet I do not pretend to give ſuch a deſcription of them, as may affect equally with the ſight of the Example it ſelf whileſt acting; becauſe that gives reality and exiſtence to thoſe notions which the moſt lively Expreſſions are but good draughts of, taking enough to raiſe and pleaſe Phancy, but too weak to excite to imitation.

In my attempts on which rehearſal and deſcription, one difficulty more beſides giving them their full dimenſions and proper gloſs and colours, I ſhall meet with; and that is, his conditions and ſtations having been various and unſettled, and conſequently the good things he did being ſcattered here and there, as he found place and opportunity of doing them; what would have amounted to ſuch an heap, as to be emi-

eminently visible if performed on one spot, cannot now be so easily found out and collected. Besides, 'twould be a thing either impossible to know every particular private good action he did in as private a condition, or absurd if I knew them to repeat them severally; which in all probability would be each good deed more than an hundred times over. I shall therefore in general give you a prospect of those habitual Virtues he was possest of, and which appeared evident enough to the world in their collective body, when 'twas impossible for every one to discern their single and particular actions.

He was unweariedly painful in Catechizing and instructing the ignorant, laying as well a good foundation of Principles as Manners. And although I might content my self with having attributed to him a thing laudable, (for so the best and most learned have always thought it) without shewing in what its praise does particularly consist. I shall give this reason of its merit, without making long reflections

on

on its usefulness, that condescending from an eminence of Knowledge, and leaving the pursuit of higher things to go back, or down to the very elements or letters of Religion, and then conversing with such bad company as are Children and the Ignorant, and that in the most plain, easie, vulgar, and first Truths, (which every Catechist must do) is methinks like quitting Manhood and Reason to become a Child and Ignorant ones self; an advance in Charity next to that of S. *Paul*'s wishing *himself accursed for his brethren according to the flesh*; 'tis becoming a Novice, and but a weak beginner in Religion, *for the sake of ones brethren according to the flesh*. It is the best and nearest resemblance of that state of Christ which we call his Exinanition, his emptying himself of his Divine Majesty and Glory, to become like to us in the rags of frail Humanity.

As he diligently prepared those who were coming into the world by early instruction for a good life here: so he did those who were going out, by instant exhortation and visits for an happy one hereafter. The

The imprisoned were blest with his Company, Admonitions, and Prayers; for he was not ashamed of their Chains, and experienced that Providence could make the most miserable part of their life, the first moment of their happiness; and that so real an one, as plainly to perceive it, and fly out into Thanksgiving to God, that he led them through so rough a way under the conduct of so good a Guide. At the time of their death and punishment he left them not, till they left him and the world too; and when their condition was so wretched, that one would almost be ashamed to be seen in their company, he knew the disgrace they suffered in an ignominious death, was not half such a disreputation to them, as their well-grounded hopes to be saved was an honour.

'Tis true indeed, all this was onely matter of duty, and therefore as he valued not himself on the conscientious acquitting of it, it might likewise seem a bad Topick from whence to raise the Character of a person, were it possible

to

to do any thing which is not ſo. But becauſe either the great neglect, or heartleſs, perfunctory, and ſlight performance of it, would make one think it was no duty; it gives me as great an advantage to conclude in the commendation of him, who never failed in his conſtant attendance on it, and practiſed it with extraordinary ſincerity, diligence, and ſucceſs, as if he had done ſomething which was more than duty indeed.

Another circumſtance of his charitable Offices, which I had almoſt forgot, but might have deſerved to be remembred firſt, was his not diſtinguiſhing between the civil conditions and eſtates of thoſe, who were ſubjects of his care and charge, ſo as to be more ready and frequent in his Services to ſome than others. He neglected any temporal affair of his own to ſerve both poor and rich in ſpiritual; and if he made any difference between them, I am confident the meaner ſort had the advantage.

I must next descend to another branch of his Charity, meaner (I confess) in respect of the Act it self, and so might seem to decline from the rules of a Panegyrick were I writing one; because to damp and cool that Opinion and expectation, which the heighth of a preceding accomplishment had raised, by a fall to something beneath, is an argument of a very poor contrivance. But yet its infrequency and rarity being such as it is, (those that might seem prodigal in giving good advice, being too often Niggards in bestowing any thing more) I think the most critical would not find fault with placing it so high, after having reflected on this I have said already, and what I shall say next.

He was a most unsatisfied Almsgiver, for he was touch'd with a fellowfeeling of others necessities, having himself known what it was to want, though not to abound. Some after having felt what it is to be streightned, thence gather this piece of practical prudence in the World's eye, of learning ever after

after to be thrifty to and to ſpare. He with the Children of Light not being ſo wiſe as the Children of this World in their generation, thence concluded in the quite contrary practice, of being more ready to give and diſtribute; which is the onely right and proper uſe of neceſſity, to learn to pity others. Now in this part of Charity he imitated the beſt Examples, but outdid all. *Zacheus* was a very good man, and deſerved our Saviours eſteem for making ſo good a beginning in his profeſſion of Chriſtianity, as this liberal and admirable offering, *Lord, I give half of my goods to the poor.* The Widow which threw in her Mite into the Treaſury, was a great example of Charity for giving all that ſhe had. But give me leave to aſſure you, that he ſurpaſt them both, for he gav away even more than he had; and what is greater than ever I heard of any other the moſt charitably diſpoſed, he ſaved the poor the labour of begging; it was an impoſſible thing for him out of his little ſtock yearly, to lay out in charitable uſes more than his yearly

yearly income was; and it was alike impossible for him to be contented with doing no more than that came to. And therefore he was an humble, earnest, and successful Petitioner to Honourable Persons, and others that were able, in the behalf of the Poor; and at the same time by obtaining what he ask'd, made one Alms the Charity of two persons, the giver and himself. A piece of most honest thrift, and worthy the wisdom of a good Spiritual Steward.

By this means, together with the absolute devoting of all his own to the same use, he relieved many poor sick and helpless People. He assisted many of the Students of his own Society, so as to be able to continue resident at the College and close to their Studies, free from the distractions of Poverty; either by dividing occasional Summs of Money among them as it came into his hands, or by way of constant and stated Exhibition. And of all sorts, whether Scholars or others, he made it his business to bestow his own Mite and

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Collections on such, as he either found virtuous and industrious to his hand, or at least by that means proposed to engage them to be so.

To places dedicated to Divine Worship, either Churches or Chapels, if unprovided or not able to purchase by themselves, he procured from others, or himself gave several things pertaining to use, necessity, and ornament. In a word, he was so much a more perfect Christian in this practical active life of doing good in the Church of *England*, than those who among the *Romanists* assume and reserve to themselves the Title of the *Religious*, whose greatest Attainments consist in being passive, and suffering themselves to be done good to, in making themselves Objects of Charity by their vow of Poverty; as in our Saviours unerring Judgment, *It is more blessed to give than receive.*

Now although I may seem to have concluded my Catalogue of Commendations, especially of those he deserves for Beneficence and Charity, having drawn up this last general Verdict con-

concerning him, from a view of and reflection on what preceded; I shall for once break the too nice rules and methods of Discourse, by annexing this as an Appendage, which ought to have been a considerable part of the whole, namely his great love for and most bountiful Benefactions to his own Society of *Trinity College*; and although what he bestowed there might seem laid out upon himself, as one of the Body, and therefore might deserve no greater Commendation than Self-love; yet even in this he did well unto himself onely because and as he was a part of others. I might instance in some of those several good offices he did it, which I cannot reckon; but shall onely remark on his large Subscription towards the building of the new Library; large in it self, without the distastful circumstance of comparing. I am sensible there are some who, when they can find no other fault with a Persons actions, will however raise this Objection against them, that they are too good, or as they call it overdone, they

pretend to know the precise *medium* and Moderation where all Virtues should stand; and if any advance higher, they at the same time take the pleasure of blaming, and seem to apologize for their own distance from them. Thus 'tis possible some may say of him, that he was too bountiful, exceeding the largesses of them to whom he was inferiour in Ability. I reply, That they are hard put to it who cannot raise the least animadversion on one they would fain dislike, without much more gratuity reflecting on themselves, or those they would excuse and commend; for if they argue that he exceeded the just proportion of Liberality, because he did them; I shall as well infer, they came beneath it, because either they did him, or did not go beyond; and though I should acknowledge it an Excess, but in doing well I can allow none, I have still this great advantage on his part, that he erred on the better side. They may as well conclude, that his great industry and pains to win others, to a liking of the design, and contributing

ting to the work, was overdoing too, and an exceeding the due measure and proportion of pains a man ought to take in serving the College, because it exceeded the industry of most others. And though one would not think it, yet that Objection I can assure you was likewise started.

Some there were, and it may be some who had been actually beholden to him, and therefore I esteem the Accusation as an effect rather of the extreme malice of their nature, than what he deserved; who for all his sedulousness and diligence in conscience to God, in love to his Church, in friendliness and charity to all he endeavoured to serve, could give him no better a name than that of a Busie-body; a Character I should have been greatly tempted to suppress, but that I am certain that the Aspersion will confute it self, it being in this place onely a bad name applied to a good thing; an artifice taken notice of long ago by *Thucydides, lib.* 2. That men did τὴν εἰωθυῖαν ἀξίωσιν τῶν ὀνομάτων εἰς τὰ ἔργα ἀνταλλάττειν,

at their will and pleasure change the received and accustomed import and signification of words, in their application of them to things and actions: so as to call Covetousness by the plausible name of Thrift and Good Husbandry, and Liberality and Charity they could with the same ease nickname Profuseness and Prodigality. And thus Honesty and laudable Industry is affronted by this term Busiebodying; which they might with the same reason in plain terms affix to the Apostles command and precept, of being *instant in season and out of season*, in matters of Duty and Conscience. But since there is such a duty, honest men must not be affraid of practising it, lest others of too little wit, conscience, and courage, for the managment of the same things, should sit by and shear, and applaud their own prudence in avoiding all that trouble, and excuse by their bashfulness their doing so little good: And therefore he was always most willing and ready to do Offices of kindness to all persons whatsoever, whether Acquaintants or Strangers. He proffered them

them to many before they ask'd him, he did them for some before they knew of it, and dreaded not what Name any put upon his Labour. There is no question he was sensible enough of the *tedium* and *fatigue* of Pains as well as others, though he grudg'd them not; and I shall mention a passage which was the onely one I ever heard of, in which he took notice of it to any, and that was this:

Once in his walk at *London* about his charitable business, meeting with Dr. *Manton* as he was carried in a Sedan through the streets, he made bold to stop the Chair and ask, Whether he were the poor persecuted Dr. *Manton*, who was carried through the City in so honourable and easie a manner, whilest he was glad to trudge on foot all day long, to do the offices of his Duty and Function? Which if I have perfectly described, you have withall an exact Patern of his Life; if not, 'tis but supplying in your Imagination what further would be the duty of a Clergyman in the station he was in, and

you may be most certain of his conscientious discharge of it. To all which Christian Vertues I will subjoyn one Moral one, for so I use to distinguish, which is this; That he was most affable, courteous, and free; far from affectation of State, Magisterioufneſs, and the like; even in his Converſation with Inferiours. A Vertue ſo neceſſary to a good Clergyman, as being a neat neighbour of Meekneſs and Humility, that without it in all his Plumes of Learning and Secular Eminence, he is but half dreſt and ridiculous.

This was the condition, courſe, and practice of his Life; which being better known than the circumſtances of his Death, ſhall now be no longer inſiſted on, but give way, that I may impart both my opinion and knowledge of what was conſiderable or accidental in the other.

The Diſtemper which carried him off, was unuſual and ſtrange in its effects both in Body and Mind; that waſting away from a groſneſs, joyned with a moſt healthful, lively, active Conſtitution;

tion; and pining into a lean, faint, and meagre ſtate of Limbs, accompanied with moſt violent Pains of the Head. In a Paroxyſm of which going to ſleep, he awak'd with this great weakning to the Operations of his Mind too, the utter loſs of his Memory. So that the inconſiſtencies of Speech he uttered, which at firſt were thought to be the effects of that lightneſs and ſwimming of the Head, with which in extremity of Diſtempers and Weakneſs moſt men are ſeized, proved to be the loſs not of the Power of Reaſoning, but of fit and proper words wherewith to expreſs the notions and conceptions of his Mind; and which therefore made uſe of thoſe that came next, becauſe it had forgotten what difference of ſignification uſe and ſpeech had given them.

And this reaſon I have to think, that the Mind in its eſſential operations of Reaſoning was entire, becauſe at firſt he expreſt ſome wonder and anger for not being ſerved in what he inwardly deſired, but had not intelligibly ſignified.

nified. Afterwards he animadverted that he was not understood, reflected on his own words, and had so much memory onely left as to know that he said wrong, but not enough to recollect what was proper and right. And therefore in endeavouring to make himself understood, he would frequently reject those words which he had just before spoken, as knowing them not expressive of his mind and intentions; which that he knew was easie to be perceived, because he aimed at others not wholly forein to what he would speak, but some how relating to it either in the circumstance of time, place, cause, or effect. Nay, after long consideration he would sometimes hit on it, and appear well pleased and satisfied that he had spoke to others understanding. If sometimes he could not express himself, nor any one help him out, he would stand silent for some space, sighing and holding up his hands and eyes to Heaven, as sensible of his great loss, and imploring Gods help and assistance; which afterwards he regained as much

much of right and true ſpeech, as articularly to expreſs, often moſt devoutly with tears and humble voice and geſture, either wiſhing or immediately directing a Prayer to God, that he would be pleaſed to reſtore to him his Memory and Speech again, and then he ſhould be ſatisfied and at reſt.

To his prayers he added his endeavours to recover that his loſs; & would ſometimes ſit hours together reading over parts of the Common Prayer Book, learning, conning, and correcting himſelf when he miſtook; would ask what ſuch a word was, the ſhape and looks of which he could remember, but had forgot its ſound. At length he ſo far recovered the uſe of Speech, as both at other times of the day, and conſtantly at evening, to read over the Prayers in the Office for Viſitation of the Sick, and offer them up to God both in his own behalf, and a Students of the Society then ſick; and that with very few, and thoſe obvious and pardonable miſtakes; though in his Diſcourſe his errors were more fre-

quent and grofs than in his reading. After this he went abroad, frequented the Chapel, and bare a part in the publick Service; and once, if not oftener, made no bad ſhift to read Prayers in his Cure of S. *Michaels* in *Cambridge*; a place he had taken a particular love and affection to, had very much improved in decency and ornament, and where in the time of his Sickneſs he often ſaid he would be interred. For of his approaching death he was very ſenſible, and dreaded it not. He moſt affectionately recommended my ſelf, on whom he had ſettled an unaccountable and unmerited Love, to the kindneſs of ſome others, which I as little deſerved; not but that I always did and ever ſhall endeavour it. My remembrance of which his affection, though I might ſeem ſufficiently to have witneſſed in this Memorial of his Life and Perſon, yet I have *particularly* mentioned, as the onely thing in this Relation which can do me any credit. Laſtly, he prepared himſelf for the laſt hour with ſuch frequent, zealous, and in-

intense Prayer, with such an exact Recognition of his past Life, and entire Resignation of himself to Gods will and disposal; so with all the evidences of real Piety and Devotion, that I think it impossible for any one to do the like at their death, who made not the same laudable preface and approaches to it in their life.

In this strange condition of recovering his Memory, which lasted about two moneths, his body and strength daily decayed; till having taken a strong fancy and resolution to go to *London*, which no body could dissuade him from, and could not have been restrained from but by mere force. Which what extremity of Passion it would have raised in him, and what the effects of that would have been any body easily foresaw to be dangerous, when the change which the Journey would work on him, they could not foresee; by the motion of the Coach he was dozed into a sort of Insensibility, and sometimes the pains of his Head revived with great violence; till reaching *London*

don on the 15th. of *Octob.* 1678, he expired about two a clock in the morning the next day, and had the respect shewn to his Memory at his Funeral, as to be creditably accompanied by several worthy persons of his Function to the Grave; but what was far more comfortable, he had other close and dear Friends, who left him not when he stood most in need of them, *His good works followed him.*

Thus

THus he reſted from a wearisom Life, a ſtrange Sickneſs, and painful Death, happy in little elſe but the good Conſcience of having diſcharged his duty.

The ſtrangneſs of his Diſtemper in its beginning on a perſon, ſo little by ſtate, habit, and diſpoſition of Body inclined to it; and in its unuſual effects have created difference of Opinion concerning the nature and cauſe of it, and wonder in all; it may perhaps be expected, that ſome account ſhould be given of that, to complete and ſhut up this Relation.

His Diſtemper was growing upon him a long while, above two years and an half before that

that violent Fit which forced him to take his Bed, and in which he loſt his Memory; though not ſo much obſerved, till afterwards it was more viſible by the greater ſtrength it daily gathered, and the decays it had wrought on Nature: and therefore ſeveral things might contribute to his Diſeaſe, and joyntly produce that of which nothing was by it ſelf and totally the cauſe. Some Judicious Perſons, and of his intimate acquaintance, in the time of his Indiſpoſition, but conſiderably long before he died, did conjecture, that his ſevere and ſtrict keeping of two or three Lents ſucceſſively, which preceded his death, did very greatly alter and weaken him: And 'tis very poſſible, that ſuch abſtinence from fleſh and nouriſhing meats, might cauſe

cauſe the languiſhment of his beſt Spirits and Bloud; and the eating of fiſh introduce bad and corrupt qualities, eſpecially in a perſon of his complexion and habitude of Body, whoſe Conſtitution required ſimilary meats, and could not ſubſiſt under ſo great a change of Diet. The reaſonableneſs and probability of which Opinion ſufficiently commends it ſelf, it having been an old Obſervation. And *Eraſmus* himſelf, a perſon of great reaſon and judgment, in his Diſcourſe called ἰχθυοφαγία, takes occaſion to ſpeak of the miſchiefs and inconveniences proceeding to ſome Bodies from ſuch a Diet, as likewiſe influence the Mind.

Some have imagined, that his Diſappointments in ſome Expectations were, if not the original

nal cauſe, yet a great heightning to his Diſtemper; by this reaſon not deſigning to blame him for immoderate deſiring, who had good reaſon to expect what he did, if not in modeſty from the ſenſe of his own deſerving, yet from ſome encouragement he had received to hope; but that he too much took to heart, and reſented not ſo much the loſs of any particular thing, as being forgot, ſlighted, and neglected. I believe indeed, that wanting wherewithall to do what good he deſired and propoſed to himſelf, was the moſt melancholy circumſtance of his Life; and therefore being fruſtrated in his Expectations, was a moſt piercing Vexation to him. But what the particular circumſtance of his misfortune was that afflicted him,

him, whether Unkindneſs or any thing elſe, is not eaſie for me to ſay. Yet having ſeen what great diſorder his Fruſtrations ſometimes put him into, I confeſs that I cannot but ſuſpect, that ſomething more than a bare diſappointment was the occaſion of his trouble and anxiety of Spirit; which having been by ſeveral hinted, as in their opinion a great promoter of his Diſtemper, I could not but take notice of. One thing, on which if I may not lay all the blame, yet a ſhare I muſt, was ſome perſons unmanly and childiſh Objections to, and upbraiding him with his ill luck, as if he deſerved affronting for what he could not help; an argument both of their weakneſs and ill nature, to rejoyce and laugh becauſe anothers pains are failed of

their

their reward, and ſo for all his trouble is in no better a condition than the Deriders, who never did deſerve one.

This trouble and diſcontent of Mind, joyned with his unlucky Auſterity, are the onely account I can give of what was cauſe or aggravation to his Diſeaſe. What is elſe ſurmiſed of his being ſent out of the world, I can ſay nothing to it for its confirmation, but that there are men ill principled and malicious enough to do ſuch a thing, as is well known, and that he had ſufficiently provok'd them; nothing in confutation of it, but that I never heard him mentioning or ſuſpecting any ſuch thing. However it was, it is now remedileſs, and perſons may uſe their freedom in judging of it. I ſhall digeſt theſe ſad Re-

Reflections on his Death and Croſſes, with this other comfortable Conſideration, that he is now advanced to the greateſt Eminence and Bliſs, above all the little Titles, Names, and Degrees, which in this world we are proud of, but cannot and do not raiſe us above a poſſibility of falling from them, which he is ſecured of never doing; being diſpoſed of I queſtion not into a Manſion of Eternal Reſt and Abode.

F I N I S.